A

# DISCOURSE,

PREACHED on SUNDAY, *December* 30, 1792,

AT THE PARISH-CHURCH OF

# KENTON;

ON THE FOLLOWING WORDS:

ISAIAH, 61ſt c. 1ſt v.

*The Spirit of the Lord God is upon me; becauſe the Lord hath anointed me, to preach good tidings unto the meek—He hath ſent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the priſon to them that are bound.*

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BY THE REV. R. POLWHELE,

(Author of DISCOURSES on DIFFERENT SUBJECTS, in 2 Vols. &c. &c.)

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Publiſhed at the JOINT REQUEST of the PARISHIONERS of KENTON and POWDERHAM.

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LONDON:

PRINTED FOR CADELL AND DILLY.

M,DCC,XCIII.

BRITISH MUSEUM

TO THE

RIGHT REVEREND FATHER IN GOD,

# WILLIAM,

LORD BISHOP OF EXETER.

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My Lord,

I Beg your acceptance of the following Diſcourſe. Though it may be a tribute of reſpect unworthy your attention; yet I humbly preſent it to you, as the earlieſt offering with which I have an opportunity of approaching you, on your acceſſion to your new dignity.

May

May you deſerve, as the Biſhop, that applauſe which you received ſo juſtly as the Dean, of Exeter! And may you gain that reverence as a Prelate, which your illuſtrious relation commands as a Judge!

I have the honor, my Lord, to ſubſcribe myſelf, your Lordſhip's moſt dutiful ſervant,

R. POLWHELE.

Kenton, near Exeter,
Jan. 3d, 1793.

ADVERTISEMENT.

# ADVERTISEMENT.

*IN apologizing for the defects of this Diſcourſe, the Author has to obſerve, that it was very haſtily drawn up, without the ſlighteſt view to publication. The compoſition of it was incidental. On Tueſday (Chriſtmas day) he had the pleaſure of hearing a Sermon preached at Kenton-Church, on the text that ſtands at the head of it. He was forcibly ſtruck with the words, and determined to re-introduce them into the pulpit, on the following Sunday. And between Tueſday and Sunday, this Diſcourſe was written; though not without a variety of interruptions. The immediate publication of it was requeſted: and he could not but comply with the general wiſh.*

*To have* finiſhed *his Diſcourſe for the public eye, he ſhould have enlarged on ſeveral topics. For, there is a vaſt diſtinction between a ſermon from the preſs, and a ſermon from the pulpit.*

*In*

*In the* former, *circumlocution and repetition ſhould be ſtudiouſly avoided; a logical arrangement ſtrictly preſerved; and every topic thoroughly diſcuſſed. Of the* latter, *conſidered as a popular addreſs, periphraſes are almoſt eſſential parts: and an incompactneſs, if not a flimſineſs of contexture, is required. Nor ſhould it be forgotten, that in pulpit-exhortations, a rapid tranſition from one ſubject to another, with, now and then, a familiar remark, an unexpected apoſtrophe, or an alluſion to a recent tranſaction, may be neceſſary to prevent attention from languiſhing into indifference.*

DISCOURSE,

# A

# DISCOURSE, &c.

ISAIAH, 61ſt c. 1ſt v.

*The ſpirit of the Lord God is upon me; becauſe the Lord hath anointed me, to preach good tidings unto the meek—He hath ſent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the priſon to them that are bound.*

THE words of the text are elegantly expreſſive of the great benefits reſulting from Chriſtianity: And they are generally taken in a *metaphorical* ſenſe; and conſidered as a repreſentation of our Redeemer's power and love, in comforting thoſe that mourn from a ſenſe of their infirmities, in healing the wounds of the heart morally corrupt, and in freeing the captive from the bondage of his ſins. In this ſenſe, you have already heard the paſſage explained, in an * excellent diſcourſe, well adapted

* Preached on Chriſtmas-day, by the Rev. J. SWETE, Prebendary of the Cathedral-Church of Exeter.

adapted to the occaſion of our Bleſſed Lord's Nativity.

For the preſent, I ſhall explain the ſame words, according to their *literal* import; and ſhew, that, with this conſtruction alſo, they are ſtrictly applicable to Chriſtianity.

1. In purſuance of this deſign, I ſhall firſt advert to the character of our Saviour as delineated in the text; and oppoſe his religion to paganiſm, in order to diſplay more clearly the features of compaſſion and benevolence, that peculiarly diſtinguiſh revelation.

2. I ſhall, next, point your attention to the happy effects of Chriſtianity in this country; and contraſt thoſe bleſſings which flow only from true liberty, with the miſeries of a neighbouring Continent, now ravaged by the demon of licentiouſneſs.

3. Yet, in concluſion, I ſhall endeavour to ſhew, that theſe calamities may be permitted, for awhile, to anſwer the great ends of providence.

THAT the holy author of our religion was invariably attentive to the welfare of mankind, is not only proved by "the gracious words which he ſpoke" "to all who had ears to ear"—but by the many

many acts of love which he performed on every poſſible occaſion. In his admirable ſermon on the Mount, he was, indeed, *the preacher of good tidings to the meek*—for, to the meek he addreſſed himſelf with peculiar energy and pathos. But his profeſſions of kindneſs were always confirmed by practice: His precepts never wanted the ſanction of his example. No ſooner had he pronounced to the multitude, that delightful invitation—"Come unto me, all ye that labour and are heavy-laden, and I will give you reſt: Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye ſhall find reſt unto your ſouls: For my yoke is eaſy, and my burthen is light"—no ſooner had he uttered theſe words of comfort to the wretched, than he haſtened to relieve their diſtreſſes, or adminiſter to their wants. Not ſatisfied with declaiming from the Mount, or addreſſing his audience from any favourite ſpot, he rendered every place ſubſervient to his inſtructions, and ſeized every opportunity of admoniſhing the people. But this was not all: "He went about doing good, and healing all manner of diſeaſes." Thus was he, "eyes to the blind, and feet to the lame: and the bleſſing of them that were ready to periſh,

came upon him." Yet his character, as expreſt in the text, includes ſtill more. "The Lord God hath *anointed* me to preach good tidings to the meek"—"He hath *ſent* me to bind up the broken-hearted"—theſe are terms that mark his commiſſion from on high; whilſt they convey the moſt impreſſive idea of power united with love—of dignity ſoftened by compaſſion!

There is no part, perhaps, of ſacred writ ſo ſtrikingly deſcriptive of our Saviour, as the paſſage before us. That Jeſus was of this opinion, is plain from the fourth chapter of St. Luke; where he ſelects thoſe very words from the prophecy of Iſaiah, and applies them to himſelf. This is a very remarkable incident. "And he came to Nazareth, where he had been brought up: And, as his cuſtom was, he went into the ſynagogue on the ſabbath-day, and ſtood up for to read. And there was delivered unto him the book of the prophet Eſaias. And when he had opened the book, he found the place where it was written: *The ſpirit of the Lord is upon me; becauſe he hath anointed me to preach the goſpel to the poor: he hath ſent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of ſight to the blind, to ſet at liberty*

*liberty them that are bruiſed*—to preach the acceptable year of the Lord. And he cloſed the book, and gave it again to the miniſter, and ſat down: And the eyes of all them that were in the ſynagogue were faſtened on him. And he began to ſay unto them: This day is this ſcripture fulfilled in your ears. And all bare witneſs, and wondered at the gracious words which proceeded out of his mouth."

How far this character of our bleſſed Saviour is reflected in that of the people who profeſs his religion, in contradiſtinction with thoſe, on whom the "ſun of righteouſneſs" hath never riſen, it may not be difficult to aſcertain. Though I fear it is but a faint reflexion when compared with the glories of him, who was "without ſpot" or blemiſh; yet as oppoſed to the darkneſs of paganiſm, it is ſurely a luſtre, which we may contemplate with pleaſure and admiration.

Of the people who have embraced the religion of Chriſt, the moſt diſcriminating feature is courteſy of manners: And this is not a mere ſuperficial politeneſs. It influences, indeed, the modes of behaviour: But it affects more than the exterior. It is a courteſy, that flows from the heart, and operates on the conduct.

In every country where it exiſts, it diſpoſes all ranks of people to remember their common character as men, and to ſoften, for their mutual eaſe, the harſher diſtinctions of ſociety. It checks the progreſs of tyranny; diſtinguiſhing between arbitrary power and wholeſome ſeverity. It ſuperadds to the regal, the parental attributes; and bids the people approach the throne with filial reverence, while "kings are their nurſing fathers, and queens their nurſing mothers!"

With regard to the connexion of Chriſtian countries, there is a ſpirit of benevolence that hath harmonized their jarring intereſts, in a manner utterly unknown to the nations of old. Even the moſt refined of the ancient pagan ſtates, had no conception of ſuch an intercourſe as ſubſiſts between the countries that unite in the profeſſion of the goſpel. Notwithſtanding all the diſtinctions of manners and of language the European nations ſeem gradually to draw nearer to each other, by that mutual allowance for the prejudices of cuſtom and education, which neither Athenian wiſdom nor urbanity could make; but the propriety of which was inſtantly ſuggeſted by Chriſtian candor and generoſity. Even the intercourſe between Athens and Rome was uncourteous

and

and illiberal, when compared with the union I am deſcribing. And, for the other inhabitants of the globe, during the civilized ages of antiquity, they were ſavages—*barbarians!* Had I leiſure, I might eaſily ſhew, that the commerce between the unchriſtianized nations, hath been always ungenerous, and almoſt brutal, as oppoſed to the brotherhood ſubſiſting on our enlightened hemiſphere.

But theſe are mere general obſervations; in which I muſt be conſidered as looking to the nations around, with a rapid glance, a comprehenſive eye, unlimited by any particular period of time—as graſping all Chriſtian countries, nor confined to the ſurvey of any particular people.

If, from theſe general views, we deſcend to a more minute examination of Chriſtianity; if we contract the circle, and reſtrain our obſervation within the boundaries of this little iſland; we ſhall have juſt reaſon to exult in a peculiar illumination, ſuch as no other Chriſtian country hath ever experienced. From the firſt introduction of Chriſtianity into this iſland, to the period of the reformation, our forefathers ſeem to have diſcovered a more auſpicious change in their manners, and to have advanced

advanced more rapidly towards true civilization, than any of their continental neighbours. But it is not till the reformation, that we can contemplate the great—the ſtriking effects of our holy religion. At this critical conjuncture, the ſpirit of liberty, no longer reſtrained to the higher ranks, began to enlighten the multitude. They had wandered through a night of error: Truth had been concealed from their eyes. But, at the reformation, "the dayſpring from on high," diffuſed an equal luſtre over all. The high and the low, the rich and the poor, ſeemed to rejoice in the cheering effulgence. Thoſe in elevated ſtations, awakened to a proper ſenſe of the rights of man, were willing to allow to their inferiors, the privilege of thinking and acting for themſelves: And the lower claſſes, impreſt with due notions of ſubordination, were not averſe from paying that deference and reſpect to their ſuperiors, without which no civil or religious government could ſubſiſt.

Hence an enlarged humanity was obſerved to characterize the Britiſh people; diſplaying itſelf more and more (though not without interruption) in each ſucceſſive generation. Hence charity hath proceeded to warm the heart, to elevate the

paſſions;

paſſions; to cheriſh every diſpoſition to do good; and to ſubſtantiate her promiſes of happineſs, by realizing on this iſland, the peculiar bleſſings that ſhe holds forth to the view of mankind!

To prove theſe aſſertions, by particularizing the numerous acts of public virtue, that have done honor to this country, would lead me far beyond the limits of a diſcourſe. To thoſe who are acquainted with our hiſtorical records, ſuch acts muſt riſe in grateful remembrance. Yet I cannot paſs without a moment's notice, the many noble foundations that attract our eyes; ſuch as hoſpitals and infirmaries; in the eſtabliſhment of which we behold the happieſt concurrence of ſenſibility, reaſon, and religion. Nor can I help obſerving (in reference to the text) that we have recently ſhone forth, with an enviable radiance; whilſt we ſtrenuouſly exerted ourſelves, in the hope of mitigating the hardſhips attending ſlavery; diſpoſed,* by every rational method, to alleviate the burdens of

* The *Mitigation* of thoſe hardſhips, hath been, in ſome degree, effected. The *Abolition* of the Slave-Trade, might, probably, be attended with conſequences, in which humanity would by no means rejoice: And it ſhould be conſidered, that the moſt clamorous on this ſubject, are thoſe "whoſe end and aim," is, to diſtreſs government.

of thoſe, whoſe claims of kindred we generouſly allow, as the deſcendants from one common parent!

And individuals, in every ſtation, have diſtinguiſhed themſelves, on various emergencies, by exalted acts of courteſy and humanity. Nor, whilſt I mention courteſy and humanity, can I avoid the recollection of one individual character, the contemplation of whoſe ſingular virtues ſeems to have kindled in the boſom of every Engliſhman, an emulative ardor, and whom this country views as her offspring with more pride than ſhe beholds the trophies of old renown. It muſt already have occurred to you, that I mean the charitable HOWARD, whoſe benevolence was as extenſive as the boundaries of creation! Yes! generous man! thine was not the philanthropy of the ſedentary declaimer, whoſe heart expands with the glow of ſelf-approbation, as he defines the nature of Chriſtian charity! Thy heart was ever alive to the ſufferings of humanity: And thy activity, unchecked by danger, carried thee over half the globe, to relieve the miſeries of mankind! Thou haſt exemplified, in an eminent degree, the love of Chriſt! And every pulpit ſhould reſound with thy eulogium! Regardleſs of thy health, thy repoſe

poſe and thy ſafety, it was thine to traverſe inhoſpitable tracts, to mingle with barbarous multitudes, to plunge into the midſt of contagion! Thither thy noble fervor urged thee—unterrified "by the arrow that flieth by day, or the peſtilence that walketh in darkneſs!" It was thine to deſcend into the noiſome dungeon—to viſit thoſe, who had no comforter! It was thine, *to heal the broken-hearted, to proclaim liberty to the captives, and the opening of the priſon to them that are bound!* In honor of thy virtues, to perpetuate thy memory, we have been emulous to raiſe to thee ſtatues; but let us rather be zealous, where we can, in imitation of thy example! Bleſſed ſpirit! that now repoſeſt on the boſom of thy Father and thy God!

Such is the liberal warmth of Engliſhmen—ſuch their generoſity! "Happy people! if they but knew their own happineſs!" Yet, it is painful to obſerve, that there are ſome among us, too ready to liſten to the voice of diſaffection, and to catch with ſecret triumph, the murmurs of tumult—murmurs, that come wafted acroſs the wave, proclaiming indeed, *liberty to the captives, and the opening of the priſon to them that are bound!* But what is the liberty thus proclaimed? And, who are the

proclaimers? With liberty, alſo, they proclaim peace: But (as Jehu ſaid) "what have *they* to do with peace?" Are *they* anointed to preach good tidings to the meek? Are *they* ſent to bind up the broken-hearted? Alas! they are aſſaſſins—they are infidels! Even at this ſolemn hour, in which *we* meet to celebrate the higheſt of feſtivals, ſacred to the PRINCE of PEACE—they ruſh to the battle, riot in the murderous aſſembly, fill the air with accents of execration, and "grin, at the Redeemer, a ghaſtly ſmile," more horrible than that of fiends in darkneſs! See, at their head, the demon of licentiouſneſs—ſee him ſtride over the groaning continent! See him, with one hand, demoliſh the vaſt and maſſy priſon, and with another, hurl the brand of deſtruction, amidſt the numerous captives he had liberated! Behold, he lays proſtrate in the duſt, the abbey, the caſtle, and the palace; while the tenants of the monaſtery ſhiver to the blaſts of heaven, unknowing where to wander; while nobles and princes, that eſcape the ſword, ſeek, among foreigners, uncertain refuge; and whilſt a monarch and his wretched family, exiſt but to conflict with inſult, bending the knee to miſcreants, and ſhrinking, every moment

ment, from the ſuſpended inſtruments of death! In the mean time, the infidels of France, diſdain to accommodate themſelves to what they term prieſtcraft and vulgar prejudice: They ſhut up the ſacred edifices: They abandon the multitude to their own wild fantaſies: Unintereſted in their welfare, they permit the people to wander "as ſheep without a ſhepherd:" They laugh at the hopes and fears of man, declaring that "there is no God—no hereafter!"—Alas! at the ſame inſtant, that they dragged their ſovereign from his throne, they preſumed to lift their arms againſt Omnipotence, and blaſphemouſly threatened to annihilate the Creator of the world!

Thus the whole civil government of France, is not only deſtroyed by anarchy, but their religious ſyſtem is daſhed to atoms by daring infidelity.

But theſe dreadful outrages may be wiſely deſigned by providence, for the ſublimeſt ends.

The evil ſpirit of darkneſs may be let looſe for a ſeaſon, by the divine permiſſion. Perhaps, there is not ſo remarkable an illuſtration of this idea, in any part of the ſacred writings, as in the 22d chapter of the 1ſt book of Kings; where God per-

mitted an evil ſpirit to go forth, in order to ſeduce Ahab to his deſtruction. " Micaiah ſaid: I ſaw the Lord ſitting on his throne, and all the hoſt of heaven ſtanding by him, on his right hand and on his left. And the Lord ſaid: Who ſhall perſuade Ahab, that he may go up, and fall at Ramoth-gilead? And there came forth a ſpirit and ſtood before the Lord, and ſaid; I will perſuade him. And the Lord ſaid unto him: Wherewith? And he ſaid: I will go forth, and I will be a lying ſpirit in the mouth of all his prophets; And he ſaid; Thou ſhalt perſuade him, and ſhalt prevail alſo; go forth, and do ſo."

The deſigns of providence in thus permitting evil to prevail for awhile, are often too deep for human penetration. But, in certain caſes, thoſe deſigns are clear to our apprehenſion. Hiſtory, both ſacred and profane, exhibits abundant examples to evince the fact, that often from partial evil reſults univerſal good.

The Roman arms, though they deluged the world with blood, yet ſerved to reduce the nations under one vaſt empire, and thus connect them by the ſtrongeſt political ties. And it was only at the happy period, when this empire was ſettled in

peace,

peace, that the Meſſiah could be uſhered into the world, with a dignity becoming his high and glorious miſſion. But, in the finiſhing work of our redemption, the crucifixion of Chriſt, we are ſtill more forcibly ſtruck by the injuſtice and cruelty of man!

A few centuries ago, it was in the power of fanaticiſm, to throw all Europe into a frenzy. It was fanaticiſm, that bade myriads of Cruſaders cover the plains of Aſia. To raiſe the croſs on the ruins of the creſcent, at the holy city, was the grand aim of the moſt enlightened potentates of Europe. And to what purpoſe was this delirium ſuffered to prevail? I doubt not but it anſwered many ſalutary deſigns of providence. Though the more benevolent of our forefathers turned with horror from the deluded enthuſiaſts, who performed their oriſons at the tomb of their Redeemer, whilſt their hands were reeking with the blood of his creatures; yet, at this diſtance of time, we coolly conſider the knight-errantry of the croſs, as calculated to produce a more general correſpondence among Chriſtian nations; not to mention a variety of other uſeful purpoſes, which will readily occur

occur to thoſe, who are verſed in the pages of hiſtory.

In the ſame manner, poſterity will regard thoſe, who boaſt of liberty—and behold licentiouſneſs; who plume themſelves on the rights of man—and behold oppreſſion; who profeſſedly ſtand forth to guard the lives of their fellow-citizens—and behold in every ſtreet, the dagger drencht in blood!—poſterity will regard theſe maniacs, as the blind inſtruments of providence, to create, from partial and temporary diſorder, univerſal and permanent tranquillity.

He, who is acquainted with the hiſtory of the reformation, muſt perceive, in this inſtance alſo, the great deſign of providence, effected by the moſt ſurpriſing methods; as if to dim the eye of ſagacity, puzzle the cafuiſtry of reaſon, and damp the ſpirit of conjecture.

Who, therefore, repoſing in the providence of God, will not readily embrace the opinion, that this fiend of darkneſs, which I have called the demon of licentiouſneſs, is let looſe, by the permiſſion of the Almighty, to burſt the bars of tyranny, to ſnap aſunder the chain of ſuperſtition; at the ſame time that he avenges the ſins of a people, whoſe meaſure of iniquity is full?

The

The French had, unqueſtionably, felt the ſcourge of oppreſſion, for many generations. They had enjoyed neither civil nor religious liberty; which are always, indeed, connected by a neceſſary bond of union. They had never ſeen Chriſtianity in its genuine colors. I need not delineate the peculiar traits of popery; though I cannot but obſerve, that it is ſo wretched a depravation of our holy religion, as ſcarcely to retain a feature of the Chriſtian character. Nothing can be more adverſe to the liberty of mankind, than the obſervances which it enjoins. The rigor of the Catholic, in repreſſing inclinations the moſt natural, in abſtaining from enjoyments the moſt innocent, as well as his abſurdity in bowing down before his idols, inſtead of worſhipping the Deity "in ſpirit and in truth;" cannot but diſgrace Chriſtianity itſelf in the eyes of the ſuperficial obſerver, who hath not diſcernment enough to ſeparate the injunctions or fancies of men, from the ordinances or revelations of God. When, indeed, the exactneſs of the Romiſh prieſt, is often no other than the cloak of hypocriſy; when his pomp is mere oſtentation; when his public profeſſions are diſcredited by his private practice; is it a matter of aſtoniſhment, that,

where

where truth is not eaſily diſtinguiſhable from falſhood, the doubts of reaſon ſhould be reſolved into deiſm?

Thus, then, was the true religion diſguiſed in France: and the maſk is now thrown off. But the inſanity that actuates the multitude—that renders every object indiſtinct, as floating through a miſt, permits them not to diſcriminate its amiable features. Yet the time will ſhortly come, we truſt, when this people ſhall "ſee with their eyes, and hear with their ears, and ſhall underſtand the truth." And though convulſions, too ſhocking for contemplation, ſeem to have reduced their political and religious government, to total anarchy, we have every reaſon to indulge a hope, that from the ruins before us, will ariſe a more beautiful ſyſtem.

In the mean time, I could wiſh you to be aware, that the diſparity between the Engliſh and the French, with reſpect to their political conſtitution, is as "ſweet and bitter, as light and darkneſs."

The French had been groaning from time immemorial, under deſpots. Goaded by their licentious nobles, they were bent low beneath intolerable burthens! And when they ſaw the poſſibility

of

of emancipation, who can wonder that they roſe to vindicate the rights of humanity—that, enfrenzied at the idea of their own paſt ſufferings and the ſufferings of their forefathers, they committed the moſt horrid acts of deſperation?

But where is the parallel between the ſituation of the French and that of Britons?

The Britiſh conſtitution, founded on the baſis of true liberty, has been the work of ages. It was originally planned, and has been gradually erected by Britons themſelves: It has been cautiouſly improved by the wiſdom of our anceſtors: And it is ſtill in its progreſs towards perfection. The French, on the contrary, had been ſhut up within the walls of a building, which was raiſed by tyranny, and guarded by murder. They had been "compelled to enter in:" They had been terrified by its cloſing doors, that "grated harſh thunder!" They had pined, like felons, in the drearineſs of a dungeon, and even trembled at the clank of their own chains!—To compare, therefore, the condition of the French and the Engliſh, is one of the moſt palpable abſurdities. Nor are the French, at preſent, erecting a ſtructure that promiſes durability. It contains, within itſelf, the principles

of a ſpeedy diſſolution: And the Republic muſt vaniſh ere-long, "like the baſeleſs fabric of a viſion." When the madneſs that naturally attends an eſcape from captivity to enlargement, is paſt, I have ſcarce a doubt but a limited monarchy, on the model of the Engliſh, will be preferred to any other mode of government. Remember—the Republic of France, is a precipitated work. And it is probable, that a monarchy, conſiſtent both with civil and religious liberty, will be formed in France, before a century is elapſed. The people, harraſſed and oppreſt by a multitude of arbitrary leaders, whoſe ſtation was level with their own, whoſe talents they deſpiſe, and whoſe want of ability they have perhaps experienced, will ſoon be anxious to entruſt the reins of government to a perſonage, whoſe education and character command reſpect, and to whom, from that conſciouſneſs of imbecillity natural to man, they will look up for protection and ſupport. And even the democratic rulers themſelves, continually ſuſpected, and depoſed, will perceive the precarioufneſs of a power, which, on their own principles of equality, they muſt quickly renounce, and have no right even momentarily to poſſeſs: And, if they

have

have acquired riches, they will be afraid to exert the influence attendant on wealth, leſt they ſhould expoſe themſelves to the rapaciouſneſs of the leveller. They will have recourſe, therefore, to Majeſty, whence they may derive, perhaps, a power, far preferable to that which depends on the caprice of the populace; and under whoſe ſafeguard, they may enjoy their property without dread of moleſtation.

In this country, the commonwealth was merely the creature of an hour. Blown by the breath of paſſion, the bubble pleaſed the multitude: But ſoon it burſt: And the illuſive ſemblance of a Republic was no more. A Republic, indeed, exiſted only in the popular fancy: The protectorate of Cromwell was deſpotiſm. Soon, however, the people languiſhed, for their lawful kings: Nor was it from preſent ſufferings that they languiſhed. Attached to their ancient conſtitution, and ſenſible of its bleſſings, they perceived their deluſion with regret; and united in the reſtoration of ſovereignty, not with the ſudden tranſport that argues capricious inclination, but with the deliberative firmneſs that ſpeaks rational conviction.

But enough—To have ſaid this much, was proper—was neceſſary; at a criſis, when ſilence or

reſerve might ſeem to argue diſaffection; when even the meaneſt individuals are called upon, if attached to government, to declare their ſentiments.

Let us manifeſt, therefore, by every rational means, our reverence for the Britiſh Conſtitution, and our fidelity to the moſt amiable of Kings—a ſovereign, whom, in the moments of affliction, we univerſally commiſerated; and whom, on his reſtoration to health, we haſtened to congratulate with every demonſtration of the ſincereſt affection—a Monarch, who hath uniformly conſulted the happineſs of his ſubjects—and who may juſtly be entitled the father and the friend of his people!

And at this ſeaſon in particular, in which the Chriſtian world ſhould diſcover a univerſal gladneſs, may you contraſt your conduct with that of your deluded neighbours on the Continent, by a becoming decency of manners, by urbanity and gentleneſs, by compaſſion and charity.

Be it yours, in ſhort, to follow, where it is poſſible to imitate, the bleſſed ſteps of Him, whom the prophet repreſents to you, in ſuch delightful colors, as *the preacher of good tidings to the meek, as the healer of the broken-hearted, as the proclaimer of liberty to*

*the*

*the captive.* Be it yours to " deliver the poor that cry"—and " to cauſe the widow's heart to ſing for joy." Be it yours to ſeek out the cells of miſery, and diſſipate the gloom—to reſtore liberty to the ſick at heart who have long pined from hope deferred, and whoſe only proſpect is the grave, " where the wicked ceaſe from troubling, and where the weary are at reſt!"

" Then, when the Son of Man ſhall come to judge the quick and dead, and all the holy angels with him, and he ſhall ſit upon the throne of his glory—when before him ſhall be gathered all nations—then ſhall the King ſay unto *you*; Come, ye bleſſed of my father, inherit the kingdom prepared for you, from the foundation of the world. For I was an hungred, and ye gave me meat—I was thirſty, and ye gave me drink—I was a ſtranger, and ye took me in—naked, and ye cloathed me—I was ſick, and ye viſited me—I was in priſon, and ye came unto me!—Verily I ſay unto you—inaſmuch as ye have done it unto one of the leaſt of theſe my brethren, ye have done it unto me!"

THE END.

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